

MONOGRAPH

INTEGRATION OF THE CODE OF CONDUCT INTO THE CHARACTER
GUIDANCE PROGRAM

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I. INTRODUCTION.

A. ORIENTATION.

1. Our founding fathers declared in the Declaration of Independence: "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." To emphasize individual responsibility for the perpetuation of the American way of life that has grown out of the basic tenets of the Declaration of Independence, President Eisenhower, on 17 August 1955, signed Executive Order # 10631, known as the Code of Conduct for members of the Armed Forces of the United States of America.

a. THE CODE OF CONDUCT.

ARTICLE I

"The United States serviceman is protecting his nation by his service. Any shirking of this responsibility or any unwillingness to do his full part weakens this defense and invites disaster."¹

I AM AN AMERICAN FIGHTING MAN. I SERVE IN THE FORCES WHICH GUARD MY COUNTRY AND OUR WAY OF LIFE. I AM PREPARED TO GIVE MY LIFE IN THEIR DEFENSE.

ARTICLE II

"If individuals and commanders were permitted to surrender whenever a situation seems to be desperate it would become an open invitation to all weak of will or depressed in spirit."²

I WILL NEVER SURRENDER OF MY OWN FREE WILL. IF IN COMMAND I WILL NEVER SURRENDER MY MEN WHILE THEY STILL HAVE THE MEANS TO RESIST.

ARTICLE III

"The fight is everywhere. Even in the prison camp. When the use of physical weapons is denied, the mental and moral 'will to resist' must be kept alive in every prisoner."³

IF I AM CAPTURED I WILL CONTINUE TO RESIST BY ALL MEANS AVAILABLE. I WILL MAKE EVERY EFFORT TO ESCAPE AND AID OTHERS TO ESCAPE. I WILL ACCEPT NEITHER PAROLE NOR SPECIAL FAVORS FROM THE ENEMY.

ARTICLE IV

"The most despicable act an American can commit is to give aid and comfort to the enemy by informing or otherwise harming fellow prisoners. Failure to assume responsibilities commensurate with rank is equally reprehensible."⁴

IF I BECOME A PRISONER OF WAR, I WILL KEEP FAITH WITH MY FELLOW PRISONERS. I WILL GIVE NO INFORMATION NOR TAKE PART IN ANY ACTION WHICH MIGHT BE HARMFUL TO MY COMRADES. IF I AM SENIOR, I WILL TAKE COMMAND. IF NOT, I WILL OBEY THE LAWFUL ORDERS OF THOSE APPOINTED OVER ME AND WILL BACK THEM UP IN EVERY WAY.

ARTICLE V

"Every serviceman possesses some important military information of value to the enemy. By revealing it they may cause the death of comrades or disaster to their unit, or even the defeat of major forces of the nation."⁵

WHEN QUESTIONED, SHOULD I BECOME A PRISONER OF WAR, I AM BOUND TO GIVE ONLY NAME, RANK, SERVICE NUMBER, AND DATE OF BIRTH. I WILL EVADE ANSWERING FURTHER QUESTIONS TO THE UTMOST OF MY ABILITY. I WILL MAKE NO ORAL OR WRITTEN STATEMENTS DISLOYAL TO MY COUNTRY AND ITS ALLIES OR HARMFUL TO THEIR CAUSE.

ARTICLE VI

" An American is responsible and accountable for his actions. Prisoner of war status does not change this nor does it change the obligation to remain faithful to the United States and to the principles for which it stands. Throughout his captivity, a prisoner should look to his God for strength to endure whatever may befall. He should remember that the United States of America will neither forget, nor forsake him, and that it will win the ultimate victory." ⁶

I WILL NEVER FORGET THAT I AM AN AMERICAN FIGHTING MAN, RESPONSIBLE FOR MY ACTIONS, AND DEDICATED TO THE PRINCIPLES WHICH MADE MY COUNTRY FREE. I WILL TRUST IN MY GOD AND IN THE UNITED STATES OF AMERICA.

2. How the Code of Conduct came into being.

a. Basic in our American tradition are moral values upon which the founders of our country established our political, educational, social, and cultural institutions. Individually and collectively the American character has reflected the moral and spiritual values inherent in our way of life. The foundations of our greatness, however, taken for granted, were not always instilled into our youth. Confused in the face of the pressures of a complex world, many were not prepared to meet the challenge of Communist ideology in the Korean prison camps.

b. Even before "Operation ^{Big Switch} ~~Bigswitch~~" word filtered out that a number of the prisoners of war had actively participated in the dissemination of Communist propaganda. American prisoners had voiced their acceptance of Communist political and social concepts in radio broadcasts and in letters to their families and friends. When the armistice was signed twenty-one Americans chose to remain in Communist China. Many others were guilty of collaborating with the enemy. Traditionally, military leaders study those battles which are lost in order to avoid the same errors in the future. The Department of Defense organized the Defense Advisory Committee on Prisoners of War to study the prisoner-of-war situation in Korea.

c. The Committee made its recommendations after an exhaustive study, including the opinions of the different services, the thinking of outstanding civilians, and detailed interviews with returned prisoners of war. The Committee felt that all the steps taken previously had been inadequate. A training program should be devised to initiate a coordinated effort among the military services to train men of all ranks in the conduct expected of a prisoner of war. This should include a Code of Conduct "presented with understanding, skill and devotion sufficient to implant a conviction in the heart, conscience, and mind of the serviceman that full and loyal support of the Code is to the best interests of his country, his comrades, and himself."⁷ The Code recommended by the Committee was promulgated by President Dwight D. Eisenhower in Executive Order # 10631, 17 August 1955. On 3 December 1957 the Code of Conduct was issued in the form of AR 350-30.

3. The Importance of the Code of Conduct.

a. American soldiers faced a new challenge in the Communist prison camps in Korea. Various opinions have been expressed in an effort to explain the failure of many of the soldiers to stand up under the Communist ~~Brainwashing~~ techniques. While similarities exist in the backgrounds of the Americans who ~~fell for the Communist~~ ^{were brainwashed by} propaganda, it is difficult to isolate a single common factor. Julius Segal, in ~~the~~ HUMPRO Technical Report # 33, says: "The single factor which serves most clearly to differentiate the Participant from the Resister is the degree to which each behaved in an opportunistic fashion. The Participant was easy prey for the lures of preferential treatment; the Resister was not tempted. The Participant was motivated by self-interest and showed little concern or compassion for his fellows; the Resister showed greater concern for his fellows and thwarted his captor at considerable cost to himself."⁸

(1) An American soldier, classified as a Reactionary by the Communists for his determined resistance, spoke of the way American prisoners "had turned on one another and sold out their country. It reminded me of a bunch of hungry little kids at a birthday party trying to get to the cake and ice cream before the other kids did. Only here they were trying to see who could tell the Chinese the most on the other men and who could write the best pro-Communist articles just to get a pat on the back from the Chinese."⁹

(2) Many collaborators "really believed that, in supplying the captor with his psywar needs and thus bettering their lot, they were not doing anything 'wrong', were not hurting the

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interests of their nation." Their actions were not influenced so much by ^{traditional} principles of right and wrong as ^{by} the absence of firm convictions and ^{belief in} moral standards. This indicates that an attack on the problem must be along the lines of moral strength and personal integrity, rather than ideological considerations. Most of these men turned to their captors for material consideration before the indoctrination had scarcely begun.

(3) In captivity a large segment of the prisoner group failed to practice "the basic essentials of physical hygiene. ... In the face of an unknown term in captivity, the phenomenon of 'give-up-itis' appeared, marked by a disregard for personal cleanliness, health, and ultimately ... even physical survival. A PW who no longer shows concern for himself is hardly likely to show concern for his fellows."
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(4) Of those soldiers who refused to cater to the enemy for special favors many died and others suffered inhumane treatment, without compromising their honor or showing disloyalty to their country. One soldier remained a Resister in spite of his disappointment in command when he became a prisoner. "The lieutenant gave a direct order to those of us who wanted to fight. He said to lay down our weapons and surrender.... So I did the hardest thing I ever had to do in my life.... I can't explain it but I had the feeling I had let my country down, the people who had confidence in me. Here I was being ordered to surrender to the enemy."
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b. The American soldier's training did not equip him for combat with the psychological warfare of Communism. He was usually

hazy about why he was in Korea in the first place. The six hours in psychological warfare and Communism in his training schedule are obviously ineffective. "Most prisoners of war do not recall ever hearing anything about Communism in their Army training."¹³

(1) The Army began to awaken to the need "for measures designed to off-set the planned program of exploitation waged by the enemy.... For a program of Army indoctrination and training which would provide our troops, in the event of their capture, with appropriate defenses against Communist captors."¹⁴ There was a glaring need for a sense of 'togetherness' among the prisoners that indicated a weakness in their training. They lacked the conviction of the prisoner who said: "I learned in basic training that a group that sticks together can...do what they want to."¹⁵ There were those who felt that the "Army's replacement system, together with its lack of emphasis on pride of outfit for the lowly infantryman, can take some share of the blame."¹⁶

(2) A soldier's training ought to give him some knowledge of what to expect, should he become a prisoner of war. "No one, however stalwart, however secure, however ideal his background—only that paragon without a flaw, without a secret, without a hidden hurt—could withstand the full force of the cruelly corroding methods the Communists use, unless armed with the only successful defense, knowledge of what these methods are and how they achieve their ends."¹⁷ "So long as reason could be kept healthy and free, man's future was safe."¹⁸

c. The Code of Conduct has a definite relationship to the civilian communities of the United States. Many have said

that the Army ruins men. The Army replies that ~~we~~^{it} only work^{many of} with what ~~it~~^{it} gets. The men ~~we~~^{it} attempts to train have formed their basic beliefs and attitudes before they enter the service.

(1) "Our military forces are drawn from a society in which opportunism—the desire for self-enhancement in a competitive environment—is not discouraged. Quite the opposite—we look with a certain sense of admiration upon the man who 'gets there first with the most.'... The Judaeo-Christian principles in our society which impose moral and ethical limits on opportunistic behavior were little in evidence among Participators"¹⁹ in the Korean prison camps.

(2) The Army seeks through training to teach the soldier skills and techniques that will serve him well in combat. "But skill must be reinforced by will—by moral character and basic beliefs instilled in home and classroom long before a lad enters the military service. Pride in a country and respect for its principles—a sense of honor—a sense of responsibility—such basics should be established long before 'basic training,' and further developed after he enters the Armed Forces."²⁰

(3) The schools have failed to give the men who enter military service any clear-cut idea of what "Communism is or what it stands for. ...Most educators ... believe that Communism should be a subject for instruction in the schools; that the 'climate' of our times prevents it; that they are further hindered by having few teachers who themselves know enough about it to teach."²¹

(4) The problem of inadequate personality evident among prisoners caught in the web of Communism is more than a

military problem. "Educators in every section of the country painted out that the problems of the slow learner, the emotionally disturbed child, the withdrawn child are widespread. ... These represent millions who grow up hurt and undereducated. ... As of now few communities are equipped to cope with a problem which must be met."

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(5) The people of the United States can no longer assume that the basic principles of our national strength are self-evident. The change and confusion that has accompanied the urbanization of our nation, and the destruction of moral standards, beginning with World War I, accelerated by World War II, and plunging headlong in the holocaust of Korea has left a moral illness in our society.

(6) The Armed Forces cannot expect to make new men out of all those who enter the service. Yet they have them for a time, during which they must be exposed to the moral and spiritual foundations of our democracy. Such words as "democracy" and "patriotism" must become important, and ^{Americans} ~~men~~ must never again apologize for expressing love for their country.

B. MOTIVATION.

1. Under the provisions of AR 350-30, 30 December 1957, all members of the Army will be thoroughly grounded in the salient features of the Code during basic training and precommission training. Motivational training will continue throughout the careers of all soldiers, directed to:

a. The full understanding of the Code, its purpose and meaning.

b. Develop resistance to enemy political and economic

indoctrination through education in the basic truths and advantages of our democratic institutions.

c. Further unit and organizational esprit.

d. Develop a knowledge and appreciation of our national, Army, and unit history and traditions.

e. Motivate the individual toward our national objectives.

f. Develop the moral fibre and religious motivation of the American soldier to fortify him with the weapons of faith and courage.

g. The Code of Conduct should become so much a part of the individual's training that he will recall its general provisions without hesitation. Commanders at all levels will correlate training in support of the Code with their respective troop information and character guidance programs.

(1) Training in support of the Code is supplemental to character training in the home, school, church, and civilian community. When his civilian training has been adequate further training will confirm and strengthen his basic values. Character training for some men will be a process of reeducation, for their exposure to vital character education will take place only in the Army.

(2) In modern warfare the individual is, and will be, the deciding factor. Our weapons are only as good as the soldiers who use them. On their trustworthiness, their devotion to duty under even adverse conditions, and on the dependability of their moral commitment to fight to the end for our God and our Country the weapons of even a push-button war rely. History has taught us that fortifications manned by half-hearted soldiers are worthless. General Ridgeway emphasized our modern military need: "Despite the

remarkable development in military technology and the weapons and machines which vastly expanded our striking power, it is still a basic truth that the only absolute weapon is man. Upon his determination, his courage, his stamina and skill rests the issue of victory or defeat in war."²³

(3) The good American soldier is one whose life is dominated by the principles of the Code of Conduct. The moral and spiritual values of our way of life are operative in his personal conduct. He has a basic understanding of loyalty, order, and reasonable authority, a sense of personal, individual responsibility and trust. If he loses faith in the principles of which the Code speaks he will weaken himself and the way of life for which he fights. What he is, more than what he has, will determine the final destiny of our country. The strength of our country "... is found in the quality of our life and the vigor of our ideals."²⁴

(4) The Character Guidance Training Program has been developed from morally, spiritually and educationally sound principles to assist the commander in realizing the goal of a soldier highly trained in technical and character skills, who is capable of carrying out his mission any time, anywhere, and under any circumstances. The goal of the Character Guidance Training Program is the development of the self-disciplined military man with a mature sense of moral responsibility to God and country, motivated by a sense of service above self. That the Army urgently needs this character training is stated by General J. Lawton Collins: "The true strength of an army lies in the moral character and spirit of its soldiers. A man needs a sense of individual dignity and responsibility. He

must know and believe in the ideals of his country, and he must²⁵
be willing to protect and perpetuate them."

C. OBJECTIVES.

1. This paper points out some of the ways in which the principles of the Code of Conduct are being integrated into existing Military Programs, i.e., the Character Guidance Program.

2. The goal is two-fold:

- a. To teach the principles which made us free, and
- b. To motivate men to develop the will to live by these principles, to the death in their defense, if necessary.

II. BODY.

A. The objectives of the Code of Conduct and the Character Guidance Program are similar.

1. The objectives of the Code of Conduct are to develop and maintain in the fighting man the moral and spiritual traits that will cause him to give his life for his God and his country, if necessary. He will be taught that he does not stand alone. His country will do everything in its power to come to his assistance if he should be captured by the enemy. He must continue to carry on the fight against the enemy even while he is a prisoner of war. He must resist with every weapon at his disposal, physical, mental, psychological, emotional, and never lose faith in God and the United States of America.

a. He must be convinced that the United States is dedicated to the freedom of the individual. In dedicating his life to freedom he is serving the moral and spiritual principles which have kept his country free.

b. Individual freedom is built upon the principle of responsibility for others. When men live and fight as a team they possess a strength greater than the sum of their individual strengths. Mutual responsibility will preclude any act of unfaithfulness toward other members of the team. Should they become prisoners of war ~~neither~~^{no} member of the team would purchase special favors from the enemy at the expense of his comrades. The individual member would take responsibility commensurate with his rank. Each would work always toward the welfare of his comrades, making no statements or engaging in no actions disloyal to them or his country.

c. Knowledge and acceptance of the Code of Conduct by the serviceman is imperative in a conflict that is waged for the minds of men.

(1) The Communists have shown a frightening ability to employ a sort of reverse-psychiatry in conditioning men for confusion and mental breakdown. Men of moral principle and spiritual strength have succumbed to their methods. If a Mindszenty or a Hayes could be driven to confession and hallucination we can scarcely expect the serviceman to stand up without knowledge of their methods, or a conviction of the rightness of his way of life.

(2) The Code of Conduct emphasizes the responsibility of the serviceman as a soldier who must be willing to live or die to protect "our way of life" and "our country." This willingness to serve is based on faith—faith in God, in fellow Americans, in the United States of America, faith in the destiny of our country as long as our people believe in and abide by the principles

of our Judaeo-Christian background. The soldier must be convinced that his country is important to him and he is important to his country, ~~that he is loved in the status of the soldier.~~ Then he will remember with pride that he is an "American fighting man ... dedicated to the principles which make my country free." His actions will then bring credit upon his country under whatever circumstances he may serve.

d. The Code's high standards ~~will~~ serve as guides for Americans in uniform. Backed by adequate training and education, they will support the assurance of Armed Forces leaders that American fighting men will be fully prepared to meet the enemy on any front."

2. The Army Character Guidance Program, as promulgated by AR 15-120, requires the commander to coordinate the means at his disposal to encourage high standards of personal conduct. The goal is the creation of an atmosphere in which character may develop, ^W and instruction in moral precepts.

a. There are two aspects of Character Guidance instruction:

(1) The giving of information as to the proper ethical and moral concepts.

(2) The motivation of the student to accept and apply these precepts to his daily living. The aim of Character Guidance training is to lead the individual to accept the moral precepts as a reasonable mode of behavior and to inspire in him a desire to act accordingly.

b. Specifically, the Character Guidance Program aims to develop in the individual such traits as:

(1) A spirit of service and a sense of pride in the

proper performance of duty. Because of the great difference between the civilian and military concepts of duty and discipline such a spirit may be instilled into the serviceman only by re-education.

(2) An awareness of individual moral responsibility.

The development of the individual from a state of few responsibilities to a self-disciplined approach to personal and social living.

(3) A recognition of the obligations and opportunities inherent in military service. There is a tendency in our society to place self-interest and economic striving above service to mankind, country and the defense of our values and institutions. The aim is to develop in the serviceman an allegiance to our historical values that he may serve with a sense of pride. In his global contacts he is our country's most important ambassador.

d. In Character Guidance training the aim is motivation toward living according to the moral and spiritual concepts in our Judeo-Christian tradition.

(1) These principles have their foundation in the belief in the dignity of man as a child of God. He possesses certain natural rights which cannot be violated by those who rule over him. Man's freedom is based upon the moral being of God. To destroy that freedom is to strike at the foundations of human existence. To defend his God-given freedom man should be willing to give his life.

(2) Under Communism men have usurped the place of God and deny his existence. They intend to enslave the minds of their subjects and destroy their individual wills. The Communist Inter-

national is dependent upon a perversion of men's thoughts and a destruction of moral and spiritual values. Character Guidance training is designed to increase the serviceman's knowledge and acceptance of moral and spiritual values, and to show atheistic materialism in its true light.

3. Similarities in the objectives of the Code of Conduct and the Character Guidance Program. To develop in the serviceman:

- a. Strength of character through moral convictions.
- b. A deeper faith in God and the United States of America.
- c. A sense of pride in the United States of America and a willingness to serve his country, even to give his life, if necessary.
- d. A knowledge of his importance as a representative of his country.
- e. Individual responsibility for his actions in any situation.
- f. A knowledge of the history of his country and the principles upon which its greatness is built.
- g. An understanding of the meaning of freedom with its accompanying responsibilities.
- h. An understanding of our national political and social problems in their true light.
- i. An understanding of the true nature of Communism, particularly the methods employed against men's minds.
- j. A sense of responsibility for others and a willingness to support his comrades in any situation.
- k. Motivation to live by our Judaeo-Christian convictions.

4. The Objectives of the Code of Conduct and the Character Guidance Program are being Realized in Moral Leadership in the Army.

(1) The program of training in support of the Code of Conduct and the Character Guidance Program is the responsibility of the commander (AR 15-120 and AR 350-30). His success as a commander depends upon his ability to provide personal leadership, moral example, and his initiative in providing moral and spiritual training for his command. Men who are physically fit may fail in their mission if they do not possess moral and spiritual strength.

(2) The Army Command at all levels is interested in the moral and spiritual strength of its fighting men. There is a renewed interest in the power of inner conviction and spiritual strength. The ultimate success of our arms will depend upon men of strong moral character. AR 350-30 states: "Commanders at all levels will correlate training in support of the Code with their respective Troop Information and Character Guidance programs."

(3) The basic agency in moral leadership in the Army is the Character Guidance Council (AR 15-120). This is a group of technical and command personnel who study and make recommendations to the commander in the areas that affect the growth and development of morally responsible character in all personnel.

(4) Because of their fields of responsibility, certain staff officers advise the commander on moral leadership and development. The chaplain, personnel officer, surgeon, special services officer, inspector general, provost marshal, the army information officer and the company commanders.

5. Moral training is not left to the commander and his staff. Every officer and noncommissioned officer must be able to teach his men how to think for themselves, so that in the absence of orders correct action can be taken. Every leader must practice loyalty to his superiors and to those who serve under him, thus inspiring loyalty in those whom he leads.

C. Implementation of the Objectives of the Code of Conduct is being Realized in the Character Guidance Program.

1. Training in support of the Code of Conduct may be integrated into the Character Guidance Topics.

a. Article I of the Code may be presented in the Character Guidance Topic A SENSE OF DUTY. The committee technique should be followed in presentation.

(1) The following illustration might be used as an introduction: A major surrendered to the enemy in Korea. To avoid physical abuse and possible death he gave the enemy the exact location of each artillery emplacement in his unit. As a result many of his men were killed and a number of their guns were destroyed. He lived to return to the United States. He was tried and sentenced by court martial.

(2) The class should then divide into committees of six and discuss the question: "Does one who has a sense of duty to his country ever betray his fellow soldiers?"

(3) After discussion the leader should summarize the points brought out, giving credit to each one presenting a point. He should then close with a strong statement based upon the discussion and tie the first article of the Code to the topic.

b. Article II of the Code may be presented by the committee technique under the Character Guidance ^{Instruction} Topic "COURAGE."

(1) The following illustration might be used to introduce the subject: During the confusion when the Chinese Communists entered the conflict in Korea, a young American soldier found himself cut off with about one hundred other soldiers. A lieutenant, whom the soldier did not know, took a poll of the group as to whether they would surrender or attempt to fight their way out. The majority voted for surrender. The young soldier was ordered, along with the others, to lay down his weapon and surrender.

(2) The committees should then discuss the question: "If a leader has courage does he take a poll to determine his course of action?"

(3) A second question might follow: "Under the circumstances was the young soldier obligated to obey the order to surrender?"

c. Article III may be presented under the topic "MY EXAMPLE." The committee technique should be followed.

(1) The following illustration might be used to lead into the discussion: An American Air Force officer was held prisoner by the Communists in one of their miserable camps near the Yalu River. He had resisted every effort of his captors to force him into submission and cooperation. He had suffered from hunger, maltreatment and endless interrogation. One day he was approached by a British Communist news correspondent in an alleged offer of friendliness. ^{The correspondent} He asked the officer if he would like a cigarette. When he answered in the affirmative the correspondent extended an

open pack to him. Just as the officer reached for them the correspondent threw them on the ground at his feet. The officer saw the correspondent's intent to humiliate him before the Chinese and ^{his} fellow Americans. Slowly he lifted his foot, brought his heel down on the cigarettes, and ground them into the mud.

(2) The question for discussion should be: "Do you think the action of the Air Force officer had any effect on American resistance in his camp?"

d. Article IV may be integrated into the Topic OUR MORAL DEFENSES." The committee technique is suggested.

(1) The following illustration might be used to motivate discussion: An American soldier in a Communist prison camp had been classified as a resister by his captors. One afternoon he was called to camp headquarters for what he thought was to be another session with the interrogators. As he entered the office he was surprised to see a Chinese officer with his finger to his lips, cautioning him to be quiet and motioning him to sit on the floor. In a moment he heard voices as two people entered an adjoining office. He recognized the voice of an American soldier who had informed on his fellow soldiers many times. A Chinese voice asked about resistance in the camp. The American voice placed the blame for continuing resistance upon the soldier who sat on the floor listening. The Chinese voice asked what the American thought should be done about the resistance. The American informer replied, "Shoot the Blankety Blank So and So. If I had my way I would get rid of him and his gang!"

(2) The question suggested for discussion: "If one has moral convictions does he purchase favor at the expense of others?"

e. Article V may be integrated into the Topic SELF-DISCIPLINE.¹¹ The committee technique is suggested.

(1) The subject might be introduced by the following illustration: A young private was decorated for resistance to the enemy while he was a prisoner in Korea. Since he came from a minority group, his Communist interrogators told that he was considered a "second class citizen" in the United States and that members of his race were merely "tools" and "suckers." He was told to write a paper on the injustices suffered by his people. After several refusals and much maltreatment he finally sat down to write. His interrogators figured he had finally surrendered. But his finished paper threw them into a rage. The young soldier had written his name, rank, and serial number more than one hundred fifty times. He was called dumb, stupid, and told that unless he wrote a paper on racial injustice in the United States he would never see his family again. He refused. After more cruel abuse and threats he was eventually left alone. He returned home with his conscience clear.

(2) The question for discussion is: "Will self-discipline keep a man from breaking under the pressures of a Communist prison camp?"

f. Article VI may be integrated into the Topic ONE NATION UNDER GOD.¹² The committee technique is suggested.

(1) The following illustration is suggested to introduce the subject: An American soldier, a member of a minority group, returned to the United States after more than two years in a Communist prison camp. A news correspondent asked him what had

given him the most help in enduring the treatment he received, and what had kept him from giving in to the enemy? His reply was, "I prayed! I knew my God would help me get back home. Some of the Guys just gave up and died, and some squealed to the enemy to get better treatment, but I had too much to live for. I knew my country would get me out some way!"

(2) The question for discussion is: "Will the knowledge that our nation is built on moral and spiritual values influence a man's actions in prison camp?"

2. Other Character Guidance^{Instruction} Topics which may be used in support of the Code of Conduct.

a. Article I: GRATITUDE
SACRIFICE
SELF-CONTROL
HOME AND FAMILY

b. Article II: AUTHORITY AND THE SOLDIER
FREEDOM
OPPORTUNITY
AMBITION

c. Article III: WHAT IS RIGHT?
INTEGRITY
OUR PROFESSION
CLEAN LIVING AND THINKING

d. Article IV: REPUTATION
ARE YOU REALLY A MAN?
FAIR PLAY
THE GOLDEN RULE

e. Article V: GREATNESS
PERSEVERANCE
PATIENCE
HONOR

f. Article VI: PRIDE
WORSHIP IN LIFE
TRUTH (YOUR RIGHT AND RESPONSIBILITY)
LIFE

D. Instruction in Support of the Code of Conduct is best Accomplished through Individual Participation.

1. Effective instruction is more difficult in battalion-sized or larger groups. In such instruction the leader is limited almost entirely to the lecture method. When groups are limited to company or battery size there is opportunity for "give and take" among the members of the group. As the individual participates in the presentation he learns more readily and his behavior pattern may be changed.

2. Experience has shown that the Problem Method of instruction, including the Committee and Conference techniques, is best suited to individual learning. The aim in this approach is individual identification and participation. Through his own participation the soldier becomes convinced of truths that he can apply to his own life. He may agree or disagree with moral teachings presented in a lecture with little identification one way or the other. He may feel too timid to express his views before a large group, but he will speak freely in a committee of six fellow soldiers. While he may have felt that he would be ridiculed if he spoke in defense of high moral standards, he learns that he has the support of the majority. Soon he feels free to speak up in the larger group. In this type of presentation, with able leadership, soldiers convince themselves of the value of moral principles, and reevaluate their behavior in reference to them.

III. SUMMARY.

A. The following factors have been pointed out in this paper:

1. The Code of Conduct was promulgated to meet the need for information and motivation in areas of importance to our national life.

- a. The soldier's personal life.
- b. The military training program.
- c. Civilian homes, schools, churches and community life.

2. Motivation in moral training is being realized:

- a. Under the provisions of AR 350-30 and AR 15-120, C1.
- b. In individual moral leadership in the Army.
- c. In the Character Guidance Program.

3. Both the Code of Conduct and the Character Guidance Program have the objective of moral and spiritual development of the individual, and his willingness to serve his fellowman, his God and his country.

4. Training in support of the Code of Conduct ^{is being} ~~can be~~ integrated into the Character Guidance Program.

a. The best method of instruction in support of the Code of Conduct is the Problem Method.

B. RECOMMENDATIONS.

1. That ^{total} training in support of the Code of Conduct be integrated into the ^A Character Guidance Program at all levels of Command by:

a. Commanders, their staffs, and all officers and non-commissioned officers.

2. That Character Training become the concern of Army leadership both by instruction and personal example.

3. That Chaplains expend their interest in Character Training to include research into more effective methods of instruction and motivation.

4. That instruction in support of the Code of Conduct be given to groups no larger than company or battery size units.

5. That instruction in support of the Code of Conduct follow the Problem Method of presentation.

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